121 basis of an agreement "to share the good and the bad" by
621 all parties concerned. Once the integration is effected,
571 patrilineal ideology and legal fiction succeed in concealing
675 the jointure.
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The concept which derives from ancient Arabia, and
621 which expresses fully the structural principles of Bedouin
571 society is that of 'aqila. The 'aqila, in al-Qasr, is the
*613 head of the corporate group, the tertiary unit or bait. A
•[884] person becomes part of the Bedouin jural body when he reaches
the age of 15, begins to keep the Ramadan fast, and is expected
to pay his share of the blood-money. At this time, a man
621 acquires rights over his corporate lineage-mates and they
571 over him: they claim a share in the indemnity ("blood-
*613 money" - diiya) of each other, and are under obligation to
672 contribute equal shares to any diiya which becomes due from
[682] the group as a whole. Further, each corporate member is
morally bound to support his lineage-mates by swearing the
oath (yamiin) on the behalf of any who are accused of false-
hoods in the course of litigation. All of these rights and
obligations are guaranteed by the presence of an 'aqila.

*613 The tertiary bait is the minimal corporate group.
It usually includes three to five generations of members.
Tertiary units which are descended from a common ancestor
combine through contractual relations into the maximal corporate
group, the secondary unit or 'aiela. Beyond the secondary level